

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE CHURCH AND INTERRACIAL JUSTICE

John LaFarge, S.J.

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POST-WAR JOBS FOR NEGROES

Margaret C. Byrne

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WE ARE NOT DECEIVED

Vincent Baker

•

AS YOUTH SEES IT

Margaret McCormack

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Editorials

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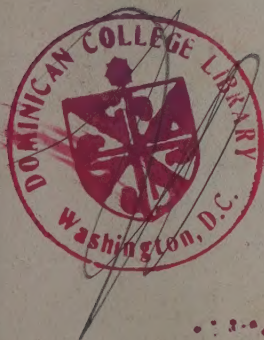
Reviews

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Statistics

October, 1943

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Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

October – 1943

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INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,000
Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrolment in Catholic Schools	50,000
Priests Engaged in Colored Missions	468
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Washington	187,266

Justice For the Colored

The Rev. James M. Gillis, C.S.P., editor of *The Catholic World*, says the greatest obstacle to convert work among the colored people in this country is the lack of Christian charity toward them, even by those who are of the "household of the Faith."

Father Gillis pointed out that in mission countries such as Africa, where the race question does not embarrass missionaries, the number of converts to the Church in one year is almost equal to the entire number of colored Catholics in The United States.

"The claim of the Catholic church to universality and the apparent contradiction of this claim as manifested in the lives of those Catholics who are influenced by racial bias, is a barrier that too many Negroes are unable to surmount," Father Gillis said. "The fear expressed by some white people that granting economic justice to the Negro will result in serious social evils for the white race is unjustified."

"Father Gillis declared "it has always been the mission of the Catholic church, ever since the time of the Apostles, to preach a revolutionary doctrine—the gospel of truth and justice in revolt against error and injustice." He contended that the question of social justice for the colored is within the sphere of the Church's spiritual domain, that it is the duty of every Catholic to uphold these rights and safeguard the personal dignity of the American colored.

—*Catholic Messenger*, Oct. 21, 1943

This Month and Next

This issue contains the address delivered by REV. JOHN LaFARGE, S.J., on the "Catholic Hour," Oct. 24 . . . VINCENT BAKER, active youth leader, in Harlem, is a frequent contributor . . . MISS MARGARET C. BYRNE is principal of Wadleigh High School, in Harlem.

1943 Hoey Awards

Philip Murray, president of the Congress of Industrial Organization, and Ralph H. Metcalfe, famous colored track star and now a member of Uncle Sam's Armed Forces, have been named to receive the 1943 James J. Hoey Awards for Interracial Justice.

The awards were established last year by the family of the late James J. Hoey, first president of the Catholic Interracial Council. Two medals are conferred each year on the white and colored laymen who have been considered the most outstanding contributors during the year to the cause of interracial justice.

Father LaFarge's Book Now Ready

Readers of *The Interracial Review* will be glad to learn of the enthusiastic reception which has greeted the publication of *The Race Question and the Negro* by Father John LaFarge, S.J. *

In his book, Father LaFarge ably analyzes the racial problem and resolves it into economic, educational and political factors. He describes democracy's task in achieving cooperation and unity in essentials without the violation of any man's essential liberties. He then presents an outline of Catholic teaching on human unity. Such issues as lack of security and economic opportunity, segregation and prejudice are frankly discussed, nor does the writer neglect the special problems that have arisen for the Negro under war conditions. The last four chapters of the work are upon justice, science, religion and common sense. A fairer and more constructive book on the question cannot be found.

It will be welcomed as an invaluable guide to the study groups and race relations courses throughout the country.

* Published by Longmans, Green & Co. \$2.50. Readers may order from *Interracial Review*, 20 Vesey St., New York.

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Vol. XVI

OCTOBER, 1943

No. 10

THE COMPTROLLER-GENERAL SHOULD BE OVERRULED

We believe the decision by Comptroller-General Lindsay C. Warren, to the effect that President Roosevelt's "Executive Order 9346" is not "mandatory but merely "a directive" will arouse public attention to the issue of employment discrimination based on race, creed, color and national origin.

On October 7 the Comptroller General, in a formal decision, held that the Executive Order could be disregarded where the contractor, supplying war material, refused to sign a contract containing the standard anti-discrimination clause.

He contended: "It seems that the most that can be accomplished by government contracting agencies in carrying out the national policy of non-discrimination in the employment of workers as declared by the President is to secure the assent of contractors to such provisions wherever and whenever possible."

The newly appointed chairman of the F.E.P.C., Malcolm Ross, referred the matter to Attorney General Francis J. Biddle for a ruling on the meaning of the

Executive Order. In a statement to the press, Mr. Ross admitted that the Comptroller's decision raise a question as to the authority of "the President's Committee":

"In view of the doubt which this ruling has cast upon the powers and duties of the President's Committee on Fair Employment Practice, the committee is seeking consideration by the Attorney-General of the scope and meaning of the Executive Order."

And here the matter stands—except for the fact that the press and public opinion are outspoken against this decision which threatens to wipe out all the gains made in the direction of fair employment practice in our war industries.

With the support of public opinion we believe that the meaning of the "Executive Order" will be clarified—either by the ruling of the Attorney-General or by a rephrasing of its terms by the President. It is important that all doubts as to the government's policy be removed, and as soon as possible.

"Executive Order 9346" was issued in response to the clear demands of public opinion. Another public protest restored the functions of the committee.

We have no doubt that the American people will again manifest their approval of Fair Employment Practice in principal and in fact.

The Voice of Youth

In its issue of October 2, *America* publishes a symposium, on the "interracial problem," contributed by four Catholic seminarians, and followed by some editorial comment.

The most interesting thing about the symposium is the evidence it furnishes that serious students among Catholic youth are becoming more and more alive to the supreme importance of the "problem"; that they are thinking, talking and writing about it, and that they are not hesitant to speak their mind.

Moreover, this interest is not confined to any single section of the Country. The leading contributor to the series is a native of Georgia now studying in Kansas; the others hail respectively from Brooklyn, New England and Maryland. The Georgian may not always express himself quite in the terms which will satisfy the inquiring mind in the North, but there is no doubt that he wants the matter broached, that he is seeking the Christian and Catholic answer to the question, and that he is glad to have the Northerner speak his views as long as he has the opportunity to voice his own. And he believes that prejudice can be definitely overcome.

Youth thinks directly and takes short cuts to a question where older minds are apt to hedge and fumble. A couple of practical suggestions are offered by the seminarians which can bear further study. Says the New Englander:

"As a practical step, why could not some of our Catholic private schools offer a scholarship in open competition to Negro students and thus accept each year at least one Negro who would be more than representative of his race? Fear of the reaction of Catholic white students is at times so exaggerated that when the actuality occurs administrators are often surprised at the attitude of their students to the Negro. Perhaps they underestimate the Catholicity of their charges."

The Marylander proposes a simple study-club outline; and the man from Brooklyn reminds his fellow

metropolitans how little they really know about conditions in the city and its various Harlems.

These young men are future priests; some shortly, others after a few years of further study or teaching. They will then have the opportunity to put more definitely into practice the lessons of justice and charity that they are now debating. This, in turn, will increase a much needed leadership in the field of interracial understanding and good will.

Agnes Regan

Pioneers in a movement are easily forgotten. From the very fact that they are pioneers, their efforts are often without prominence or sensation. People in later years take quite for granted an interest or zeal which meant a considerable breaking of ice when it first appeared in action.

So with the Catholic interracial movement. It began in a simple way, with the devotion of a few people to the idea of arousing a nation-wide interest among Catholics in the improvement of the status of the Negro. The Catholic interracial movement, as a movement, began to take shape when an organization was started on behalf of the Cardinal Gibbons Institute at Ridge, Maryland, under the guidance and patronage of the Most Rev. Michael J. Curley, Archbishop of Baltimore (now Baltimore and Washington).

The death on September 30 of this year of Miss Agnes Regan recalls the constant sympathy and interest she brought to this work at its very beginning, due to her personal attention to the plans for the Cardinal Gibbons Institute. Miss Regan, a native of San Francisco, was the first executive secretary of the National Council of Catholic Women and assistant director of the National Catholic School of Social Service in Washington, D. C. At her passing she was honored by an imposing series of testimonials from bishops, priests, and lay men and women. She has been proclaimed a great pioneer in the work of organizing the Catholic women of the United States into a body five million strong, as a zealous apostle of Catholic Action, who combined great strength of character with a self-effacing simplicity and readiness to help to the utmost anybody and everybody in trouble.

Closely associated in her own work for the women with the late Admiral Benson, former president of the National Council of Catholic Men, Miss Regan both imparted and received from the Admiral much

of his enthusiasm for the cause of Negro education and advancement. Like him, she gave to the new undertaking a national character from the beginning. Long after her connection with the original project had ceased, she retained her keen interest in all that developed from it. Interracialists all over the country should say a prayer for the repose of the soul of Agnes Regan.

A Visitor from Haiti

Proposing a toast to his Caribbean neighbor, His Excellency, Elie Lescot, President of the Republic of Haiti, President Roosevelt, at a White House reception, made a statement eloquent of his warm interest in the welfare of the Haitian people and of Negroes elsewhere.

"When I die," he said, "I think that Haiti is going to be written on my heart, because for all these years, I have had the most intense interest in the Republic of Haiti, and the development of its people in a way that will never mean exploitation by any other nation."

Haiti—western part of the island that Columbus loved most of all the West Indian lands—has undergone many vicissitudes since Toussaint L'Ouverture led the first successful slave revolt there in 1798. In recent decades, it has made great progress and its future seems bright. Its president has pledged that it will cooperate to its utmost with the United Nations in the war effort and in solving postwar problems.

We, on our part, must share President Roosevelt's concern that the people of Haiti—preponderantly Negro—will suffer no exploitation in the era ahead. Nor must Negroes elsewhere be exploited.

The island republic symbolizes the hope of all Negroes that they will share in the victory as they have been anxious and ready to share in the dangers and hardships of war. In joining in the welcome to its suave and cultured president, interracialists hail his visit to these shores as a timely reminder of the co-equality of opportunity and treatment that must prevail among both Negroes and whites if the war is to end in a real victory.

In America, especially, they wish to see the end of the war against Nazi racialism coincide with the Negro's free, generous and full admission into the bosom of American democracy lest America stand convicted of a terrible and dismal failure.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

FOUNDER'S DAY

On October 12, Xavier observed the eleventh anniversary of the dedication of the University in its present site in a very simple but beautiful program. Rev. John J. Conroy, S.S.J., University chaplain and instructor of religion, delivered the inspiring address for the occasion. Students of the music department provided the instrumental and vocal music for the program. In her brief history of eleven years, Xavier's enrolment grew from a mere two-hundred-fifty-odd in '32 to more than a thousand in '39. Now, in the midst of the great conflict, Xavier claims more than five-hundred-forty-odd students in her current enrolment.

DISTINGUISHED VISITOR

The Rev. Leo O'Hea, S.J., head of the Catholic Worker's College of Oxford, England, appeared here at Xavier while in New Orleans. Father O'Hea brought some very interesting information on the labor situation and the Catholic Church's position on the question of employment practices.

ROLAND HAYES

The University will present Roland Hayes, eminent tenor of international fame, in a concert on the University campus on November 22. Xavier has always endeavored to bring the foremost artists in the field of music to New Orleans.

PHYSICAL EDUCATION

Students and graduates of the department of physical education at Xavier have achieved many honors for Xavier in track and field, basketball, and tennis. Many have completed successful courses in Officer's Training Schools. Lieutenant Eldridge Williams, former track, basketball, and grid star at Xavier, is performing an excellent job directing the physical training program at Tuskegee Flying School of the Army. Realizing the benefit of intercollegiate sports, Xavier will continue her program of seasonal participation in the major sports, and will have a football team this fall.

THE CHURCH AND INTERRACIAL JUSTICE

By JOHN LAFARGE, S.J.

The present program of the Catholic Hour is devoted to practical topics. When we speak of the Church in Action we are telling a story, and a very great story. We are showing how the Church founded by Jesus Christ is healing the wounds of mankind, like the Good Samaritan of whom the Saviour speaks: counseling the doubtful, consoling the sorrowful, encouraging the hopeful, and strengthening the bonds of human society.

The Church tells man that he has here no abiding home. We are made for eternity, and all the genius and wisdom of all time can make nothing out of this life but a passing pilgrimage. It is a brief time in which to believe, to live, to suffer, and to die. Yet the Church is not indifferent to the conditions of that pilgrimage. Her Divine Founder wrought the miracle of changing water into wine so that the guests at the marriage feast should be merry, that the dignity of matrimony should be symbolized, and the bride and groom would be better prepared, better equipped, to carry out their life-task of building a noble and God-fearing home.

The Church gives answers to the deepest problems of eternity, but she gives practical answers also to those of time, to those problems which effect our spiritual life, effect our love and service of God. One of these problems grows more difficult as the world grows older and more civilized: this is the problem of human unity, the question how the different groups and nations and races of men can learn to live together on the face of this much-troubled globe.

The Church is deeply interested in this question. Her Divine Founder, Jesus Christ, the night before His Crucifixion, prayed the Father in Heaven that all men might be one, as He and His Father are one. St. Paul, the Apostle of the Gentiles, told the Athenians that God had made of one kind all the nations of the earth, and he reminded his Christian followers that we should all live and treat one another as members of one spiritual Body, whose head is Christ Himself.

So the Catholic Church today teaches that all mankind are one by their very nature. All are children of one Father, all are endowed with the same immortal soul, and are subject to the same rights and obligations. The social teaching of the Catholic Church

recognizes no exceptions on the score of race or color when it comes to the question of fundamental human rights.

If we are going to live together in unity upon the face of the globe we cannot, according to Catholic teaching, make or permit any such exceptions to be made. We say to an employer: "Look, here is the father of a family. He has a wife to support, his children to educate, his obligations to perform as a citizen and as a member of a Christian community. You must pay him wages sufficient to perform his duty. You, or the community of which you form a part, must see that he has proper safeguards for health." But what if the employer replies: "Yes, I agree to all that, because this man is of my own race. But when he is a man of another race, I cannot recognize these rights on his part, but must treat him as an inferior." The Church's answer will be: "No such exceptions can be made, for they are contrary to human unity." They are a violation, says our present pontiff, Pope Pius XII, of "the universal law of solidarity and charity," which is the law of Christ's Kingdom.

The world today, unfortunately, presents a picture very different from that which Christian teaching would like to have realized. It is a world where race is being inflamed against race, where certain races arrogate to themselves the right to dominate over all others.

We have seen the terrible effect of such teaching as proclaimed by Hitler in Europe. The Nazi racism seems to us unbelievable, yet a younger generation is being trained to accept it without question. Witness to its ravages are the graves of Jews and Christians slain in the name of this teaching, in Eastern Europe.

We ourselves are not immune from such teaching, and some forms of it have struck deep roots into our national life. Its poison is still capable of rousing a mob to reckless fanaticism.

In view of such a picture, the Catholic Church, with her sublime teaching on human unity, cannot rest indifferent. Interracial Justice is her answer, the doctrine which teaches that the relations between racial groups should be governed not by false theories of essential racial superiorities, but by the Christian teaching as to the spiritual dignity of the individual human

person, and the essential unity of mankind. In the words of Archbishop McNicholas, of Cincinnati: "This is not a favor extended to the individual. It is not a privilege granted by a benevolent people. It is a God-given right. To have sufficient food he must be given work as the means of gaining a decent living."

Within the sacred confines of her temples, the Catholic Church daily enacts a spectacle which is in itself the denial of all that race hatred would proclaim. Before her altars kneel, in complete equality, men of all nations and races. All receive together the sacred Body and Blood of the Lord, and all are united together by the common sharing of the Saviour's Person. Against this most sacred and intimate bond of personal intimacy with the God-Man, no bars of race, color, or nationality are tolerated. Her priests are drawn from all races, and black priests offer the Holy Sacrifice of the Mass at Catholic altars here in the United States, and equally honored by their own racial brethren and by white Catholics.

But her action is not confined to her church and sanctuaries and altars. She goes out into the highways and byways like the King's servant in the Gospel, in order to meet this evil on its own ground, and demands that interracial justice shall be put practically into effect.

No more practical field for such action can be found than that which concerns the situation of the Negroes in this country. A recent survey, made by Catholic students of the problem, showed that the Negro community is a glaring example of the results of neglect and artificially arrested progress. Among the conditions peculiar to the Negro community, reports this survey, are the following:

SEGREGATION: With a growing population, there exists a scarcity of living accommodations, and resultantly higher rents, overcrowding and unhealthy living conditions.

UNEMPLOYMENT: Is found to a far greater extent than found among any other group in American life, with the highest percentage on the relief rolls.

LOW WAGES: Where Negroes are employed, save under the abnormal conditions of war time, they receive, as a rule, a wage much lower than that paid to others for doing the same work. Because the fathers of families are denied a living

wage, many mothers are obliged to go out to work to supplement the family income. With both father and mother away from home, the children, left without parental supervision, are the more subject to mischief, delinquency, and crime. Race prejudice denies the Negro employment in jobs for which he is amply qualified. Certain types of labor unions are grievous offenders in this regard.

As a result, the natural leaders of the race are obliged to devote all their efforts for its welfare, and all their energies, to the problem of securing the basic rights and privileges of citizenship. Until these fundamental, natural, and civic rights are recognized, the Negro community will be denied the benefits of the leadership of those best qualified to direct the race's progress.

For this reason groups of Catholic men and women, of both races, are working in different parts of the country to remedy such disorders by whatever means are at hand—of public education and constant representation to those who are in a position to apply the proper correctives. This is but a beginning, a small beginning, in view of the vast amount of work that needs to be done. But it is a vigorous beginning, and the Catholic program for interracial justice is making steady progress, winning wider and wider circles of support among the clergy and laity of the United States.

You may ask: "But is such action realistic? How can a change be made in the deep-seated prejudices of men?" The answer is that this program is entirely realistic, and that for two good reasons.

The first is that a truly Catholic program must necessarily be realistic. The Church deals with people not as they are imagined to be, but as they are: she deals with living persons, not with masses and abstractions. For that reason interracial justice, as conceived in the Catholic sense, is not satisfied with generalities, but deals with specific problems and the specific prejudices which cause these problems. It believes that people can learn to overcome their prejudices, and that these will yield to education, to the persistent, quiet, but effective presentation of the facts.

On the other hand, the program for interracial justice realistically takes an important truth into account. Our country cannot survive, and we can have no social peace, if the Negro and other minority groups are not fully integrated into the life of the

country—into our religious life and our civic life. As long as they are burdened with the weight of race prejudice, this integration can never take place. But in order to be fully integrated, the race must be built up, spiritually and materially. It must be educated, and learn to educate itself. It must develop its leaders, strengthen its inner resources. Interracial Justice, therefore, battles on two fronts: a warfare against injustice and prejudice, a campaign for the spiritual and educational progress of the race.

One evening last August I was watching a sight which illustrates the simple truths that I have just spoken. It was the amazing work of salvaging the former ocean liner *Normandie*, now the *Lafayette*.

Out of the ship's hold were being pumped great cascades of water and, as the streams poured over her deck, the immense bulk of the hull was steadily righting itself. A giant measuring rod that hung from the boat's stern down into the water was slowly, imperceptibly, being pulled higher and higher. Already, by that date, the deck, which had lain over at an angle of ninety degrees, half buried in the Hudson River mud, was now listing at an angle of but thirty degrees, and soon it would be practically horizontal. The wide, dirty, black band which had marked the ship's line of submersion, was now lifted far above the water level. That band was a grim reminder of the fate that had befallen the once mighty vessel; yet was now a pledge of the freedom she would experience again—freedom from that clinging mud, which seemed to baffle all human ingenuity, all mechanical power.

The work of righting the *Normandie* was a triumph of engineering wisdom. Out of 5,000 plans, one was chosen, which was disheartening in its complexity and tediousness. Two great processes had to go hand in hand. The vast bulk of the ship had to be strengthened, girded from within, protected against cracking and breaking. Concrete was poured into her bulkheads, and armies of engineers and workmen planned and welded the bonds that would hold her form together. Yet all the time the work of righting and freeing the ship's hull was proceeding. Nothing was allowed to drift, nothing could have taken place without the steady forces being applied that once more restored the *Normandie* to even keel.

So with the work of bringing back to a level the lives of those of our fellow citizens which are submerged in crime or poverty or ignorance because of

racial antagonism, the work of freeing these lives from the clinging mud of racial prejudice. The level sought is the level of justice and charity, the freedom sought is that of equal opportunity, whereby a man and his family may sail safely to the port of eternal salvation. As the bonds are loosed, so the fabric of the family and the races must be built up, through the great mission apostolate of the Christian Church, through the work of devoted leaders of both races, through zeal and self-sacrifice and cooperation.

This is a mighty work and a difficult one; but so are all things which are worth while. Is it impossible? Are we to yield to those who clamor that nothing can be done, who cry defeat? I recall the motto of the engineering company which so notably effected the salvage of the *Normandie*. "The difficult things," says the motto, "we do now; the impossible takes a little longer." So, too, in the matter of interracial justice, that which is difficult we shall do now. That which is impossible will take a little longer; but it will still be done, for all things are possible to Him Whose power knows no defeat, Whose Kingdom is the Kingdom of the ages.

WE ARE NOT DECEIVED

By VINCENT BAKER



Readers of the *Interracial Review* have long been aware of the efforts of communists and their dupes to promote the cause of despotism not by a courageous statement of their aims and convictions but by "boring from within," by subterfuge, by misrepresentation. The decision of the Young Communist League at its recent convention to

change its name and build a new and "broader" group to take in those who know no better is therefore no surprise. It is but a new phase of the sordid history of these enemies of religion and democracy.

Special—very special—consideration will, as always, be given to recruiting members of underprivileged social groups. Negro youth, then will be the prey of "Youth For Democracy," the new "front". The stage has quietly but efficiently been set in Harlem and elsewhere in the nation.

It should be noted here that this effort has been long overdue. Such a thing was planned for the summer of 1941. The article entitled "Negro Youth and Christian Democracy," which appeared in the June, 1942, issue of *Interracial Review*, told how a Negro youth group called Modern Trend severed all connections with such "front" groups as the American Youth Congress and the American People's Mobilization during that summer. With telling effect, we exposed those groups and their methods to student and Christian youth organizations. Though communist activity continued, these defeats shattered their dreams of an all-inclusive communist-dominated coalition of American youth groups.

But now they think they see their way through; and this view is not unreasonably optimistic, though it will prove false. The group through which they are presently working is the Manhattan Council of Negro Youth. The Council seems to have unlimited funds. It maintains an office and an office staff. It need never worry about the cost of mimeographing or even printing. The president of what was the Harlem Branch of the Young Communist League is a full-time organizer, in fact, not for the Y. C. L., but for the Manhattan Council, and no doubt for the Youth For Democracy movement as well.

The new movement will have another asset. It consists—and here I must be forceful—in the foolish and dangerous collaboration on the part of prominent Negro liberals with "front" groups. Some do not take the trouble to find out about the groups. Others consider it "open-minded" to collaborate. The problem of winning Negro youth to the cause of Christian democracy has again and again been rendered more difficult and complicated by such a course. No less an asset is the well-nigh criminal indifference of those Negroes who could lead their people, but are content to leave things pretty much as they are, salving their consciences, perhaps, by an occasional statement, or letter, or small contribution.

With all this in their favor, how, you may ask, can the communists be defeated in their efforts to control

the Negro youth movement? The prime asset is the "sordid history" which I mentioned at the outset. Many Negro young people remember some of it. It must be pieced together for them. Be assured that explaining incidents in this history is already, even without its being pieced together, a headache and a main preoccupation of the Y.C.L.ers and their friends.

Let me tell a little of that history:

Today the communists are pledged to working for a victory of the United Nations. But they were not always interested in crushing fascism and militarism. As late as 1935, while Germany was rearming and its government was consolidating the home front by terror and murder, communist literature was denouncing our defense program, feeble as it was. "Billions for war, while the Masses starve" is a typical handbill heading of the period. But late that year, when the fascist war for world conquest was opened by the invasion of Ethiopia, and as Hitler began bellowing about a drive into the Soviet Ukraine, the "party line" changed. "Collective security"—a coalition of nations menaced by fascist aggression—was now advocated. The terrible war in which we are now engaged might have been avoided had that been effected at the beginning. But it was not. The fact that communists were in the forefront of the fight for collective security would lead one to believe that when war was formally declared in 1939, they would do nothing but support Britain and France. However, the Russo-German pact was signed less than two weeks before Poland was invaded, and communists at once became champions of peace. Those who continued to be interventionists were denounced as "war mongers." The Negro leaders who championed national defense and aid to Britain were accused of being willing to "sacrifice Negro youth on the altar of British imperialism." Leaders of Negro Youth's "peace bloc" and two street speakers, later jailed as paid German and Japanese agents, found themselves in mutually embarrassing agreement.

The Harlem Youth Congress, a "front" group which is now the Manhattan Council of Negro Youth, called a conference for June 21, 1941. American foreign policy was one of the things to be discussed. As representative of Modern Trend, I requested that the interventionist viewpoint be presented by someone. I was told that this was not possible, that it would "confuse" the delegates, all of whom are now certain that Negro

youth had nothing to gain and everything to lose by American participation in the war. Twenty-four hours after the conference, the Harlem Youth Congress was pro-war—because on June 22, German troops invaded Russia.

The policy then decreed that “Negro youth will have to be reeducated.” It was at this point Modern Trend stepped in. However, the communists did organize the National Council of Negro Youth, which held its first convention in Washington, D. C., in November, 1941. But, this time those opposing intervention were unable to get a fair hearing. Resolutions of a controversial nature were referred to a picked committee. These repressive tactics caused the Kansas delegates to walk out in disgust.

The appeasement policy which communists now follow on Negro rights will not “sit well” with Negro Youth. The case of Winifred Lynn, the young man testing Army discrimination in the courts, for instance, is considered “too hot” to handle. It might create disunity, say they. Yet before Russia was invaded, they cared nothing for unity.

These, then, are some of the memories that come back to haunt the “front” today. Their efforts will

fail. Modern Trend and other groups will carry on the crusade against their influence and launch a constructive program for a democratic youth movement. The Harlem Christian Youth Council is entering the field of Christian social action with a conference to be held on November 26-28. The ministers of Harlem, and other centers of Negro population—for the conference will involve the whole Greater New York area—are cooperating. The conference will have a strong interracial emphasis. White youth is beginning to join us in the struggle for interracial justice. Youth Builders, the United States Student Assembly, and the National Federation of Catholic College Students are a few examples. A number of white young people have joined Modern Trend. It is impossible to describe the wonderful effect this has had and is having on the whole outlook of our members—and on our visitors as well.

But this cooperation must grow—and it must grow *now*. Delay is dangerous. The stakes are high. If all do their share now, the American social order can be soundly reconstructed. Interest and cooperation will help Negro youth to make a distinct contribution to the defense and perfection of Christian democracy.

POST-WAR JOBS FOR NEGROES

By MARGARET C. BYRNE

Anyone who believes, as I sincerely believe, that the American Negro now has his destiny in his own hands, will be anxious that no step be omitted in the necessary planning for post-war employment of Negroes, particularly the very young men and women. Against the multi-form evils of even this most necessary war can be set one great blessing—it has opened for Negroes job opportunities hither-



to completely closed. How to keep open these opportunities?

Even before the war, the integration of the highest tenth of the Negro group into our national life had been intelligently and successfully attempted. Thoughtful friends were fearful of an apparent gap between the leaders and the large body of average Negroes. Such a gap would constitute real danger. It has been closed temporarily by our country's man-power need. When the war ends, and with it the demand for all possible workers, can the average Negro, skilled or semi-skilled factory or office worker, hold his place?

I am not intending to speak of discrimination. It is sound common sense to recognize that in most situations in life many factors, not one, are involved. Some of them we can ourselves control. That same

common sense bids the Negro worker as well as the Negro leader consider especially such factors in the job situation as he can himself control.

The post-war employer, in considering which employes he will retain—since some must go—will adopt criteria, some of which are valid. It would be a distinct service on the part of every Negro leader to point to these valid criteria, and to insist that every young Negro now employed owes it to himself to measure himself by them. He owes it to himself to regard this period of war employment as a definite training period—as if he were in the Armed Forces of our country—to be his own taskmaster, to be certain that on the basis of these valid standards he ranks with the best on the job.

What are the valid criteria? It is a commonplace that in normal times more people lose their jobs because they are lacking in character or personality traits rather than in skills. Negroes have, it seems, certain tremendous initial advantages in personality, advantages they sometimes fail to develop to the maximum. In any case, particular care is needed now in this critical time not to fail in this respect. They should give intelligent interest to the employer's policy and standards, be thoughtful and observant about their work and its place in the whole organization, be serious about their good relations with their colleagues, honest in checking their own improvement, showing good sportsmanship in taking their turn in the harder assignments, especially careful about clean and correct speech. It may be asked whether this same care should be universally urged, not urged just for Negroes. The answer is yes, of course. We urge it on every young man and woman. But while it was dastardly to say in effect to a Negro, "You cannot have this job because you are a Negro," it can never be expected (nor would it be right) that a Negro will keep his job just because he is a Negro. He must be willing to have applied to him every valid criterion. If he fails in any of these, he loses his job and, not because he is a Negro.

Leaders who can reach and influence the younger people have a second obligation. Educational qualifications surely constitute a valid basis of choice of employe. In this time of critical need, the requirements for various jobs have gone by the board. They will be applied again when the staff must be cut. Every intelligent Negro should have, at least, a high

school diploma. If now, when well paying jobs are plentiful, he must leave school, he should continue at night school, if at all possible. Even if he has a diploma, concentration in an evening vocational school on a special skill will give him an added asset after the war. There is, of course, a natural wish to enjoy the unusual rewards of his work, to dress well, to spend his evenings in legitimate pleasure. But, again, it is the one who takes the long view and who thinks of this war employment as a hard training ground, with himself as the hard taskmaster, who will win out.

I sometimes think that the most difficult task of the Negro leaders will be the changing of the point of view of large numbers of Negro boys and girls of 15 and 16. The whole solution of the problem of delinquency hinges on finding and presenting to them a goal toward which they will wish to move. The wish is essential—it is the wish that changes them.

Harlem has almost at its door such cultural opportunities as not even the most favored groups have in many other parts of the country. No other racial group is so richly endowed in music and art, which form the basis of all the expressions of the flowering of the human spirit. Close at hand for them is the Metropolitan Museum of Art. It is free. On certain Sundays, in this Museum, is orchestral music, also free. West of Central Park is the Museum of Natural History, also free. The Hayden Planetarium is one of the wonders of our country—it has a small fee. And, lest it be thought that I have forgotten my topic, here is another aspect of the job situation. Can the Negro leaders inspire the young members of the group to use these magnificent opportunities, to enrich their own lives, to broaden their experience? Every time a young man or woman grows as a person because of such enlarging experiences, he grows too as a desirable employe.

Negro newspapers are doing a splendid job along all these lines. Parenthetically they seem to me to be gaining steadily in the diversity and effectiveness of their appeal to the intelligence and good will of the young Negro. I believe they might consider one point which, I think, has not been mentioned in any newspaper or community discussion of the education of the younger members of the group.

Ortega y Gasset wrote some years ago a book translated into English as "The Revolt of the Masses." In attempting to define a nation in the modern sense, he

spoke of a group of people transcending all differences of race and religion and language, and *binding* themselves together for a *good* purpose. (We use that definition at Wadleigh to define our school.) The two important words appear in italics. The wish that every one—Negro and white—might know the history of the Negro is sound. Certainly each of us needs to appreciate the cultural contributions of his own racial group and forthwith to take the even more necessary step of familiarizing himself with and so appreciating the cultural contributions of other racial groups. However, there is danger that insistence on Negro racial history as a separate subject may work against the “binding” referred to above. It is to be noted that I have said, “as a separate subject.” I am heartily in accord with the wish that the study of the history of our own country should include a proper discussion of the place and contributions of the Negro. The emphasis on the Negro only in connection with slavery has been misleading and unfortunate for all of us.

But at this moment, the “transcending of the differences” and the “binding together for a good purpose” are the things of terrific importance. And our good purpose is the ensuring to every man a recognition of his dignity and an equal chance at a decent job.

You may ask what this question of Negro racial history has to do with post-war jobs. Just this. All the way through the various aspects of our common life, there runs one pattern. We must work together, not as Negroes and white people, but as Americans, to cure the defects in our procedures, which mar the otherwise beautiful structure of our American life. While the defects remain, I am afraid of anything that intensifies the accidental differences of race. When together we have cured the defects, when the invalid criterion of race has disappeared from our business and industrial and professional employment, then we may pick up, in separate courses if we wish, the varied threads that make our beautiful pattern.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

Leopold Stokowski recently offered a musical homage to Our Lady by conducting a choir of 150 voices singing Palestrina's Mass of Pope Marcellus in Mexico City's famous Guadalupe Basilica.

Speaking of the concert in the cathedral dedicated to Our Lady of Guadalupe, Mr. Stokowski said: “The solemnity of the presence of the Mexican prelates impressed me profoundly. And the Mass of Pope Marcellus, in itself so solemn and religious, has a feeling of sublimity which is never manifested with such intensity as in the nave of a church. This pure, flexible music, of absolute polyphonic perfection, is as profound and spontaneous as a thought before prayer. The choir responded well in their efforts towards this impression

which I felt like a pulse as I conducted within the austerity of the Basilica.”

As I read this dispatch, I could not help but wonder why some enterprising Christian had not thought of inviting Mr. Stokowski to conduct a choir in a church or a cathedral. Mr. Stokowski has certainly been conducting symphony orchestras in this country for a good many years. He would, I am sure, be delighted to accept such an invitation.

Very few Catholics have ever heard Palestrina's Mass of Pope Marcellus. It is part of our glorious cultural heritage but, through sheer neglect or for some other mysterious reason, we have never been permitted to enjoy it.

A friend of mine once expressed the brutal opinion—he was a lover of good music—that the vast majority of church choirs should have their throats cut. Without debating the matter, it is safe to say that this country can produce at least one good choir and at least one appropriate church.

When Mr. Stokowski returns to the United States, why not invite him to conduct such a choir. It would be a religious and musical event of first-rate importance—a sign that Christians were not altogether dead on their feet.

PLAIN TALK

In his review *Criterion*, Monsignor Gustave Franceschi, prominent Argentine sociologist, has a few blunt words to say on the subject of integrity in public office.

“Contrary to what is customary in countries where firm morals prevail,” he writes, “a post in the Government is not regarded by those who secure it as a reward for merit, but

rather as an advantage gained through sponsors, political services, family ties, interventions—sometimes gained through women—and bribery or other financial favors. And once secured, the office is exploited to gain new advantage in proportion to its importance. Public office represents two things in everybody's mind: money and pleasure.

"It is nothing less than manifest theft," Msgr. Franceschi continued, "when a corresponding amount of work is not rendered in return for the salary. The present Government can supply examples in the cases of government employees—let's call them that—who for two or more years have not been seen in their offices; of professors who have not conducted half of their classes; of judges who let urgent cases sleep on indefinitely; of heads of divisions who exacted fees before accomplishing their duties.

"To this, what might be termed the economic aspect of the situation, is coupled another aspect—immorality. Towards the end of the last century there were some men in very high public positions whose secret vices were not unknown. But, little by little, the lady friends of these gentlemen emerged from the obscurity where they had hidden, under the titles of secretaries, typists or whatever else is paid by Government, in other words, the citizens. But still worse—and I have irrefutable proof for this—there have been men in high places who, being able to distribute jobs, exchanged them against the honor of some unhappy beings to whom hunger and need left only one choice—shame or death."

Msgr. Franceschi paints a very dark and distressing picture of the morality of certain public officials in Argentina. It is a problem which should engage the attention of Christians in every country—including our own. It is indeed refreshing to find someone in a position of authority crying out in protest against obvious moral abuses in his own country.

It sometimes seems to me that we have not even begun the long over-due work of social reconstruction in North America. And one reason, in race relations and in other equally important matters, is that we are very much afraid of stepping on somebody's toes.

LAST MINUTE

Pope Pius XII recently sent out a generous sum of money to Venezuela for the relief of victims of the floods which devastated the Guayana district. The Pope also sent his paternal blessing and words of comfort for the families of those whose lives were lost. . . . A street in Cordoba, State of Vera Cruz, Mexico has been named in honor of a North American priest, the Rev. Francis J. Krill, who was for many years pastor of a parish in that city. . . . Salvadorean Catholic Action is wrestling with four major problems: to promote and support vocations to the priesthood; to provide financial support for the Central Seminary; to defend and strengthen the Christian family; and to accord both boys and girls an opportunity to become valiant and virtuous citizens of their own country, thereby contributing to a better world and world peace. . . . The first Maryknoll Sisters to enter new fields in South America arrived in Lima, Peru, making the journey from their motherhouse by plane in four days.

AS YOUTH SEES IT

EDITED BY YOUTH

"Today the weakening of the family socially and economically and the reduction of the home in many cases to little more than a dormitory means that the school has a much greater psychological influence and a greater spiritual importance. In the long run if we do not have Christian schools we shall not have a Christian people. . . ." While it is true that American homes have not yet been physically reduced to the near-dormitory state of many bomb-riddled British homes, the principle behind these words of the great English Catholic, Christopher Dawson (*Sword of the Spirit*, Bulletin No. 61 — Sept. 2, 1943), is universally applicable.

Although Dr. Dawson's article is prompted directly by the problems of the British educational system, the penetrative practicality of his remarks should make every Catholic realize, his individual obligations and privileges in the matter of religious education. "Family, Church and State all share in the work of education, each has its responsibilities and its rights and the more they cooperate with one another the better will be the prospects not only for religious education but for education in general. . . . it is, after all, the teacher who makes the school and it is on him or her that the equality of education, whether secular or religious, depends. In the long run the success of Catholic education and the power of the Catholic school to survive depend on the position that Catholics hold within the teaching profession. The more Catholics devote themselves to teaching and the more they are masters of the art and science of education, the stronger will be the position of the Catholic school. This is an obvious truth, but like most obvious truths it is apt to be neglected. . . ."

It is a fact which cannot be too often repeated that one need not have a classroom to be a teacher. Herein lies strong motivation for those of us who are Catholic-educated, whether we be professional "teachers" or not: we can do our most effective teaching by living lives which are extensions of the Catholic classroom.

For those of us who have but recently completed our Catholic training, a special challenge to "teach by living" is contained in one of this week's news items: The well-known and very articulate *Young Communist League* has been dissolved, and its members have gone over, in a body, to another newly-organized group: *American Youth For Democracy*. The inference we are expected to draw from this move is that of complete conversion by virtue of a mere change of name. It is as though a man, by a simple change of garment, were to claim that blood, bone and sinew had been destroyed and he was no longer man. As the *New York Times* expressed it: "There will be. . . . people to say that it is not a change of heart but only of the tongue, from cheek to cheek."

The Young Communist group has succeeded in making itself

widely heard in the past, has taken every opportunity of expressing itself on current issues. We are not intimating that the number of foolish supporters of this group's pronouncements was proportionately large. However, large or small, this number was powerful because it was vocal. It was powerful for one other reason: because we, the Christian Youth group, were not equally, combatively vocal. We have that chance now,—it should not be difficult for us to organize because we are already co-members of the world's most powerful and indestructible organization: The Mystical Body. It should not be difficult for us to be vocal because we have a long tradition of saintly eloquence behind us. If we do not seize this opportunity to champion truth by fearless speaking and fearless living,—if we do not show the world the true meaning of democracy:—Christian tolerance and all-embracing charity—we shall have misused the privilege and culpably shirked the responsibility of the Catholic-educated—to teach.

* * * * *

With Mission Sunday at hand, it is well for us here to remind ourselves that the word "Mission" has a particularized meaning for those actively engaged in the fight for Interracial Justice. By no means neglecting the Foreign Mission Field, yet we must be careful to remember that there is a Mission Field here at home,—a Mission Field as fertile as any foreign field and one more apt to be forgotten because its nearness tends to de-glamorize it for too many of us. (As far as "glamor" is concerned, any Missionary, Home or Foreign, will tell you that there is little of it in any Mission work.) If we would form the habit of reading such Colored Mission magazines as *St. Augustine's Messenger*, we would come to realize the quiet, ceaseless toil of Missionaries who carry on this tremendous work of love,—we would come to realize their need for more workers, more financial support—and, above all, we would include them and their work in all our prayers.

In a broader sense, it would be well for each of us to make a special effort to understand this fact: the life-span of each one of us offers a wealth of opportunity for missionary work. If each one of us would designate himself a missionary, (as we were long ago designated: "Going forth, teach ye and preach . . ."), working especially for our chosen mission cause, that of Interracial Justice, we would become one with those "forgotten" missionaries and the "forgotten" thousands among whom they work.

* * * * *

Nor has this individual responsibility of each of us been expressed with more clarity and awareness than in these words of our Holy Father in his Encyclical on the Mystical Body of Christ: "Men may be separated by nationality and race, but our Saviour poured out His blood to reconcile all men to God through the Cross and to bid them all unite in one Body. Genuine love of the Church therefore is not satisfied with our being within this Body members one of another, mutually careful one for another, rejoicing with him who glories, suffering with him who suffers; we must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation those others who have

not yet joined us in the Body of the Church . . . He has taught us not only to have love for those of a different nation and a different race, but to love even our enemies . . . Let pity and mercy try to outdo themselves."

—MARGARET McCORMACK

FROM HERE AND THERE DURING THE MONTH

● NEGRO ENGINEER HEADS FIRM BUILDING WASHINGTON BRIDGE

Washington—The \$1,000,000 Tidal Basin Bridge, completed on schedule and opened to traffic more than a month ago, and the Independence Avenue structures were turned over to the District of Columbia, August 11,—exactly one year after construction was begun on the projects.

The structure was built by the firm of Alexander and Repass of Des Moines, Iowa. Archie A. Alexander, noted Negro engineer, is senior member of this firm.

The projects, in addition to the new Tidal Basin Bridge, include a grade crossing and a sea wall opposite the Jefferson Memorial in Potomac Park. The sea wall and bridge are constructed mainly of North Carolina granite and limestone.

● DR. MERCER COOK TO HEAD TEACHING PROJECT IN HAITI

Atlanta, G.—Dr. Mercer Cook, chairman of the department of French at Atlanta University and author of the recently published book "Free French Negro Authors," has been granted a year's leave of absence to supervise an English teaching project in Haiti sponsored by the United States Office of Inter-American Affairs.

The mission has been organized to further the cause of inter-American understanding. It consists of nine teachers, in addition to the director, and a secretary, who is Mrs. Cook. Under the plan, these teachers are to be located in the nine international schools of Haiti.

● LITTLE FLOWER INSTITUTE HAS NOTABLE RECORD OF SERVICE

The report of the Little Flower House of Providence, Wading River, L. I., for 1942 was most gratifying and presented impressively a notable record of practical and constructive charitable social service.

Through the efforts of the priests of St. Peter Claver, 1 Jefferson Avenue, Brooklyn, under the capable direction of Rev. Raymond Campion and the devotion of the Sisters of the Holy Family of Nazareth, much has been realized both financially and otherwise by the institution.

Girls and boys are admitted at the Little Flower House, where they are given courses in first aid, nurses aid, air raid warning, harvesting, homemaking, carpentry and sportsmanship.

INTERRACIAL REVIEW

● NO RACE HATRED BY TRUE CHRISTIANS

London—"The true Christian has not hatred for any race or nation," declared the Archbishop of Birmingham, the Most Rev. Thomas L. Williams, in a national broadcast.

"He is not inspired," the Archbishop went on, "by a narrow patriotism which limits his charity to those who are of the same race as himself. That is not Christian philosophy, it is Nazi philosophy, the spirit which makes Germans try to exterminate the Poles and the Jews.

"The Christian tries always not to lose sight of that kinship and love which ought to bind human beings to one another. He believes in the brotherhood of man founded on the fatherhood of God . . .

"We want to establish in Europe and throughout the world the reign of just peace. That is our object—no territorial aggrandizement nor any other sort of gain; no monopoly of the world's trade, but a just peace. All our war aims, all our peace plans, will be in vain unless they are based on the ideals of Christian moral order."

● NIGHT CLASSES AT FORDHAM SCHOOL OF SOCIAL SERVICE

Fourteen courses will be offered in the evening classes of the Fordham School of Social Service in its building at 134 East Thirty-ninth street, for the fall semester.

These courses cover such subjects as social case work, public welfare administration and social work and the Negro community.

This course is directed by George K. Hunton, secretary of the Catholic Interracial Council and editor of *Interracial Review*.

Included among the instructors are a number of well-known guest lecturers: the Rev. John LaFarge, S.J., executive editor of *America*; Lester B. Granger, executive secretary of the National Urban League; Elmer A. Carter, editor of *Opportunity*; Franklin O. Nichols, Judge Stephen S. Jackson and an outstanding Negro physician, the head of the Harlem Health Station, Dr. Jerome S. Peterson.

● FATHER HAAS RESIGNS FEPC TO ASSUME DUTIES AS BISHOP

Washington, D. C.—Msgr. Francis J. Haas recently resigned as chairman of the President's Committee on Fair Employment Practice to assume his new duties as Bishop of the Catholic diocese of Grand Rapids, Mich.

Appointment of Msgr. Haas, dean of the Catholic University School of Social Sciences, as Bishop was announced upon instructions from the Vatican to Apostolic Delegate Archbishop Amleto G. Cicognani.

Msgr. Haas, aged 54 years, a native of Racine, Wisconsin, will succeed the late Bishop Joseph C. Plagens, who died on March 21. No date has been set for his consecration.

The first member of Catholic University's faculty elevated to the episcopacy by Pope Pius XII, Msgr. Haas long has been identified with the settlement of labor and social problems.

● BISHOP HAAS ASKS UNION STATUS BE GRANTED TO NEGRO WORKERS

Boston—An appeal for full union status for colored persons and for members of other minority groups was made by the Most Rev. Francis J. Haas, Bishop-elect of Grand Rapids and retiring chairman of the President's Fair Employment Practices Committee, in an address here at the sixty-third convention of the American Federation of Labor.

Bishop-elect Haas recalled the impetus given to organization of labor through the Encyclical of Pope Leo XIII in 1891 and traced the major difficulties which the A. F. of L. has surmounted in its 63-year history. Then he asked:

"Where shall the American Federation of Labor find itself on its seventieth birthday? What allegiance will it hold from American working men and women? Will it be a select organization, chosen by some limited measurement or worthiness to join it? Or will it have a broad base upon which can stand in dignity and strength American workmen of any race, of any creed or any color?"

Pointing back to World War I and its aftermath, Bishop-elect Haas recalled that organized labor had less than 3,000,000 members, that housing conditions were bad, that labor was inexperienced in bargaining, that there were more strikes than in peace years, that disputes and race riots after the war led to a near-destruction of the trade unions in 1919.

"I believe that we have learned from the experience of the last World War. And the roots of that belief lie in the fact that this time we entered the war with a trade union movement of 12 million workers, loyal to their cause, experienced in negotiation, so powerful indeed that they could give the pledge to the President of the United States that no interruptions would be permitted for the duration. That pledge, with a few wild-cat exceptions, American labor has kept."

At the conclusion of this war, said Bishop-elect Haas, one million colored men in the Armed Forces will return and their integration into the economic life of the United States must be accomplished. The same thing goes for tens of thousands of Spanish-American, Jewish and other soldiers, members of minority groups whose rights must be respected and protected.

● EDWIN R. EMBREE REPORTS SIXTY-THREE COMMITTEES SET UP IN UNITED STATES

Chicago—The most recent development in interracial cooperation has been the appointment of committees composed of whites and Negroes and with varying degrees of official status by cities, counties and States throughout America, Edwin R. Embree, president of the Julius Rosenwald fund, pointed out recently at the annual conference of the National Urban League.

Mr. Embree said that during the past three months or since the racial disturbances and tensions which have taken place throughout the country became acute, 63 committees of this type and 30 special groups—church, labor, regional—have been formed or re-organized.

Mr. Embree, who is chairman of the committee appointed by the mayor of Chicago, outlined the program which his group

has adopted as the major front upon which it will work, one which it became apparent to his hearers, could serve somewhat as a guide for other groups which may be more or less groping their way toward methods of operating effectively.

● CATHOLIC SOCIAL THOUGHT MUST GUIDE POST-WAR WORK

New York—The entire world is looking to Catholic social thought to planning post-war reconstruction and Catholic social thinkers of Great Britain and America must carry on the torch passed to them by great Catholic leaders of pre-war Europe. That opinion was expressed here by the Rev. Lewis O'Hea, S.J., principal of the Catholic Workers' College of Oxford University and director of the Catholic Social Guild of Great Britain.

Father O'Hea came from England to give a series of talks to workers in the East, South and Midwest. He plans to remain about five months.

● CATHOLIC WOMEN DENOUNCE RACISM

Springfield, Ill.—Strong opposition to all forms of race prejudice was expressed in a resolution adopted by the National Catholic Women's Union, at its annual convention here, held in conjunction with the yearly meeting of the Catholic Central Verein.

"Race prejudice is a serious blot on our American nation," the resolution stated. "We have preached much about the equality of all peoples in the United States. It is high time we began to practice what we preach. The color of one's skin or the shape of one's face or a person's national background should form no basis for discrimination against anyone here in America.

"Race prejudice is decidedly un-American and un-Christian. As Catholics we can have no part in race discrimination. We urge our affiliated societies and their members to do all in their power to prevent or to correct impressions on which race prejudice is based, and we urge them to have absolutely no part in any program or isolated action that might lead to race prejudice."

● CATHOLIC INTERRACIAL GUILD HOLDS IMPORTANT MEETING

Syracuse, Oct. 23—The Catholic Interracial Guild held its first meeting of the season on October 13 in St. Joseph's Church. Miss Katherine McDonald was chairman.

Miss Jeanette Lanigan, recording secretary, reviewed the work of the Guild from its first meeting in February, 1941, when a few white women, with Miss Anna E. Thompson as chairman, and Miss Dorothy Hayes as secretary, met to discuss relations with local Negroes.

Miss Lanigan reported that on July 14, 1943, the Advisory Committee had re-stated the Guild's objectives. The Guild aims to prevent race prejudice by building sound public opin-

ion, and to treat the effects of race prejudice. While principally concerned with discrimination problems of the Negro in America, the Guild does not limit its activity to the difficulty of the Negro, it is concerned with intolerance shown Japanese-Americans, Jews, Indians and other minority groups.

Participation in Guild affairs on the part of the Catholic Students' Mission Crusade members from the Christian Brothers Academy and Convent School, under the direction of Brother Francis, commenced in November, 1941. Objectives of the Crusade were stated by James Byrne of Christian Brothers Academy.

A meeting of the high school race relations group, which is open to students from various high schools, was announced for October 27. Each of the newly appointed counsellors described a topic which would be discussed by the high school group. The subject include How Race Prejudice Starts, Analysis of Characters in Printed Stories About Negroes, Hate Organizations, Contributions Made in the Field of Art by Persons of Various Races and National Groups.

For a study of the Catholic doctrine of race relations, the Guild's chaplain, Rev. D. J. Norcott, recommended "Interracial Justice" by Rev. John LaFarge, S.J., and *Summi Pontificatus*, Encyclical letter of Pope Pius XII on human unity.

B O O K S

BRAZIL IN THE MAKING — *José Jobim* — Macmillan, New York. (\$3.50).

In the lap of the average commuter, this book can be 300-odd pages of somewhat dull, though remarkable statistics. In the hands of a young man of vision, however, it may very well attain the lustre of a Guide to Utopia.

Colonization of Brazil was begun as early as that of the United States, but respective populations are today in the ratio of 1 to 3. Although it stretches across the torrid zone into both temperate zones, Brazil's extensive coastal region, many river basins and otherwise high altitudes, prevent temperatures of extreme heat. Its fertile soil lends itself to "agricultural possibilities almost without limit", and its mineral resources are nothing short of fabulous.

Those very resources are the crux of Brazil's current economic problems—and their solution. Mineral deposits are in regions that are difficult of access, emphasizing the need of equipment and technicians for the mining industry. Could she procure modern machinery and the necessary manpower (perpetually wanting) for mining and refining her minerals, Brazil could set up chemical factories and other plants to alleviate the shortage of fuel, which in turn painfully restricts transportation.

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Mr. Jobim's final pages make eloquent his country's plea that its great potential assistance in this "war of production," be actualized. He presents the strong inducement that "except for tin and rubber, Brazil is in condition to provide, in large quantities, all products heretofore imported from Asia." (This excludes not even silk.

The author is to be congratulated on the thoroughgoing research evident in this book. The comprehensive historical and cultural outline counterbalances the infinitely detailed data on products from "acids" to "yerba maté"—including the prodigious babassu nut as well as beer, buttons, and hair tonic.

Reverting to the viewpoint of the commuter, who might encounter difficulty as the matutinal companion of an atlas, may we suggest, as an improvement to subsequent editions, the inclusion of a map and gazetteer.

A footnote interesting to interracialists concerns the all but complete harmony existing in the world's third largest country where fifty percent of the descendants of native Indians and of Negro slaves, are also the descendants of the early Portuguese colonists. The doctrine of racial superiority can find little support in Brazil.

—MARGARET F. MADDEN

MODERN NEGRO ART By *James A. Porter*. Dryden Press, New York. \$3.25

Many of us are familiar with the work of Negro craftsmen in the South during the pre-Civil War days, and more particularly in New Orleans, but until recently our knowledge of Negro art in general and in its relation to the national American character, was woefully inadequate. The author of this book, both an artist in his own right and a professor of art at Howard University, gives us what is possibly the first comprehensive and critical survey of Negro Art in the United States and he traces its development in painting, sculpture, and graphic arts to the present time. The transition of the Negro from slavery to freedom brought new values to bear and the creative power of many artists is made evident by means of the many halftone illustrations which enhance the value of the book. The historian will be interested in the documents and appendix material which afford an opportunity for further detailed study of the subject. The author, happily free from the sentimentality which has marred previous studies of Negro art, has produced an objective treatment of the subject whereby he sets the American Negro artist in his proper historical perspective.

—MAURICE LAVANOUX

WHAT IS THE BIBLE? By *Francis P. LeBuffe, S.J.* America Press, New York. 36 pages. 10c.

The Bible has been published in almost every known tongue. It has been a best seller since St. Jerome completed the *versio vulgata* fifteen centuries ago. Yet it has always been, as Father LeBuffe observes, a book difficult to understand, always a book that needed authoritative interpretation.

Catholics do not regard the Bible as the "adequate norm of faith," as the Protestant reformers did when they opened the door to religious chaos. The Bible contains God's Revelation, but not all of it, Father LeBuffe stresses. The complete body of Revelation was committed to the Church, which wants her children to read the word of God, but has warned against indiscriminate, unaided reading, even as did St. Peter, who saw in the Epistles of St. Paul "certain things difficult to understand."

For the average reader who wants to find out why Catholics are not permitted to read non-approved translations of the Bible, Father LeBuffe provides simple and adequate explanations. How does the Catholic Bible differ from the Hebrew and Protestant? How and when was the Catholic position decided? The answers to these and other questions, as the author says, is a long, intricate, yet fascinating story. In clear, direct language, he sketches its outlines. He relates not only how the Bible came to be, how it was translated and divided into chapter and verse, but also the careful precautions taken by the Church to prevent its misuse.

The daily reading of the Bible has been frequently recommended by the Church. To Catholics who have adopted this excellent custom, this booklet will prove especially acceptable. This is a revised edition, containing an outline for discussion groups. It is completely documented and contains a useful bibliography of learned and popular works for those who wish to carry their study further.

—THOMAS F. DOYLE

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The Interracial Review

"Within the sacred confines of her temples, the Catholic Church daily enacts a spectacle which is in itself the denial of all that race hatred would proclaim. Before her altars kneel, in complete equality, men of all nations and races. All receive together the sacred Body and Blood of the Lord, and all are united together by the common sharing of the Saviour's Person. Against this most sacred and intimate bond of personal intimacy with the God-Man, no bars of race, color or nationality are tolerated."

(From "The Church and Interracial Justice" in this issue)

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